

أحسن البیان  
فی تفسیر  
معانی القرآن

Best Explanation of the Meanings of

# The Glorious Qur'ân

(Part One)

Translated by:

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## A Note from the Publisher

It is a great benevolence of Allâh upon mankind that He has addressed it through His Word — The Noble Qur'ân. He has revealed this Divine Message of betterment and guidance from the heaven on the earth. But only he can get benefit from this source of bounty who is well-aware of the Message of his Master, who can perceive its sweetness and who intends to mend his deeds after comprehending its sense and meanings.

For the attainment of the noble guidance of our Master and Lord, and to gain His bounties and favours, it is necessary that we should acquire the merit of understanding of the Qur'ân. So it was felt since a long time that a brief in form but comprehensive in scope interpretation of the meanings of the Qur'ân should be there enlightened with the thoughts, viewpoints, creed and perception of the *Salaf Saliheen*, and with the meanings of the time of the Companions and the Successors; so that the readers can understand the Qur'ân in the light of the *Ahadiith* of the Prophet صلى الله عليه وسلم and in the sense of the Companions رضي الله عنهم.

Darussalam has for the first time published the translation of the meanings of the Noble Qur'ân which was performed by Dr. Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan. Allâh has favoured this translation so much that only in four years, its sixteen editions have been published. والله الحمد والفضل على ذلك.

In this translation, as the notes and footnotes were very much brief, some readers and scholars desired that in the Noble Qur'ân, the existing notes should be replaced by the English translation of the marginal notes of *Tafsir Ahsan-ul-Bayân*, (in Urdu) which is a great service of the Qur'ân and a great and everlasting publication of Darussalam, and which has drawn the attention of the Urdu readers, and the scholars of Najd and Hijaz besides the scholars of the S<sup>t</sup>-Continent.

To accomplish the task, the services of Dr. Shahnaz, Ph.D. (Eng.) were acquired, the revision work was performed by a member of Darussalam, Hafiz Muhammad Tahir Salafi. So this *Salafi* interpretation derived from *Tafsir Tabri*, *Ibn Kathir*, *Aisar-ut-Tafâsir*, *Fath-ul-Qadir* and other authenticated *Tafâsir* is before you.

In this regard we are thankful to all the brothers who have cooperated with us, and pray Allâh to accept this service of ours, and make this interpretation a source of guidance for the present time.

We ask our readers to provide us their valuable opinions about the success of our efforts in this research work. By the help of Allâh, we will continue our efforts to make this interpretation better and superior.

**Abdul Malik Mujahid**

General Manager Darussalam



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## Some Characteristics of Tafsir Ahsan-ul-Bayân

been adopted. So this interpretation, can be said to be a summarized version of the *Salafi Tafâsir*, a mirror of the *Manhaj* and *Maslak* (way and procedure) of the *Salaf* and a good example of the interpretation of verses with *Sahih Ahadith*.

● – The Noble Qur’ân has discribed the past nations and religions not by way of history, but for admonition and exhortation. Keeping in view the same pattern, the lowness of manners and conduct of the Muslims has been pointed out with reference to the morals and character of the people of the past nations which led them to their ruin and destruction, so that the gentry and the populace of this *Ummah* may try to come out of the adversity and inferiority, and save themselves from the failure of the Hereafter by adopting the true belief and blissful deeds.

It is not possible that the past nations should face devastation because of their haughtiness, aversion from the truth, and their belying of the Prophets (as has been described by the Qur’ân), but the Muslim nation should gain prosperity and exaltation by adopting the same conduct. It is against the way of Allâh:

﴿وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا﴾

«... and you will not find any change in the way of Allâh.» (V.33:62)

So it is necessary that if this *Ummah* is really desirous of attaining greatness and elevation, then it should check its moral and conduct while studying Qur’ân, and uplift itself from the evils which were the hallmark of past nations and because of which they were destroyed.

The Prophet ﷺ said:

«إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ»

«Because of this Book, Allâh favours many a people by raising them high and brings the others low because of it». (Sahih Muslim)

We pray to Allâh that our purpose for bringing this interpretation to public may be fulfilled and by its virtue the correct and true beliefs and deeds may be adopted so that this *Ummah* may become worthy of the blessings of Allâh – *Ameen!*

**Hafiz Salahuddin Yusuf**

Allâh has favoured these marginal notes of the Noble Qur’ân or concise interpretation “*Ahsan-ul-Bayân*” with so much popularity and acceptance in such a short time that we submit to him in gratitude and ask him for more blessings.

In this interpretation, detailed description is avoided because of the limitations of space. However, efforts have been made to provide in brief all the necessary information on places where it is needed, so that understanding and comprehension of the Qur’ânic verses may become easy for the readers. It is up to the readers and the scholars to value our efforts in this regard.

Some more characteristics of the interpretation are as follows:

- – Explanation of the verses has been provided according to the *Sahih Ahadith*.
- – Description of Israelitish stories and weak traditions is avoided and only authenticated traditions have been produced.
- – There is a plenty of traditions regarding the revelation of the verses and merits of various *Surah*, but authenticated ones are very few in them. As we were short of space, we have left the refutation of the famous but weak traditions and instead described the sound and authenticated ones, meaning that those famous traditions which have not been rendered here are generally unauthenticated.
- – This interpretation is not made heavy by the inclusion of religious precepts and discussions, as their place is in unabridged interpretations.
- – Except for few places, the sources of almost all the *Ahadith* have been provided so that it may be easy for the readers to go through them, if they require.
- – The basic sources of this short interpretation are the famous *Salafi Tafâsir* like *Tafsir Ibn Kathir*, *Tafsir Fath-ul-Qadir*, *Tafsir Ibn Jarir*, *Tabri*, *Aisar-ut-Tafâsir* and *Tafsir Qurtubi*. Other Arabic or other language interpretations have been rarely referred.
- – In elucidation and explanation, the interpretation of the *Salaf* (the Companions and the Successors) and their *Manhaj* (way) has

various other names for this Surah as 'Umm-ul-Qur'ân' (Mother of the Qur'ân); 'As-Sab'-ul-Mathâni' (the seven repeatedly-recited verses); 'Al-Qur'ân-ul-Azim' (the Great Qur'ân); 'Ash-Shifa' (the cure or healing) 'Ar-Ruqyah' (incantation) — when a Sahâbi (Companion) used it as an incantation against the sting of scorpion, the stung person got relief through, and the Prophet (صلى الله عليه وسلم) asked him about how did he come to know that it is an incantation; and such other names. One important name is As-Salât (the prayer) which is mentioned in a Hadith Qudsi. Allâh the Merciful has said:

«قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي».

"I have distributed Salât between Me and My slaves." (Sahih Muslim: Kitâb-us-Salât)

Here Salât means this Surât Al-Fâtihah; the first half of which exalts the Praise and Glorification, the Mercy and Divinity, and the Majesty and Justice of Allâh; and the second half consists of the invocation and supplication a slave makes to Allâh. This Hadith describes Surât Al-Fâtihah as Salât which shows clearly that it is essential to recite it in the Salât (prayers). Hence the Prophet (صلى الله عليه وسلم) has repeatedly clarified:

«لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ».

"The person who does not read Surât Al-Fâtihah, his Salât is invalid." (Bukhâri and Muslim)

In this Hadith, the word 'who' is common, and implies all types of persons performing Salât, whatever be its form, as a follower or an Imâm, whether performed individually or in congregation; obligatory or voluntary; and whether Jehri (saying audibly) or Sirri (offering silently), all persons offering Salât must recite this Surah. The following Hadith further confirms this:

Once during the Fajr (morning) prayer, some Sahâbah (Companions of the Prophet (صلى الله عليه وسلم) were reciting the Qur'ân along with the Prophet (صلى الله عليه وسلم), when he felt it weighing upon him. After the prayer, the Prophet (صلى الله عليه وسلم) asked them whether they were also reciting along with him. They nodded in affirmation. Then he said:

«لَا تَفْعَلُوا إِلَّا بِأَمِّ الْقُرْآنِ؛ فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا».

**Sûrat Al-Fâtihah<sup>[1]</sup> (The Opening)**  
(It is a Makki<sup>[2]</sup> Surah and contains seven verses)

سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. In the Name of Allâh,<sup>[3]</sup> the Most Gracious, the Most Merciful.<sup>[4]</sup>

2. All the praises and thanks are to Allâh,<sup>[5]</sup> the Rabb<sup>[6]</sup> (Lord) of the 'Âlamîn (mankind, jinn and all that exists).

3. The Most Gracious, the Most Merciful.<sup>[7]</sup>

4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e., the Day of Resurrection)<sup>[8]</sup>

5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).<sup>[9]</sup>

6. Guide us to the Straight Way.<sup>[10]</sup>

7. The Way of those on whom You have bestowed Your Grace,<sup>[11]</sup> not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).<sup>[12]</sup>

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

الرَّحْمَنِ الرَّحِيمِ

مَلِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ

نَسْتَعِينُ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

وَلَا الضَّالِّينَ

<sup>[1]</sup> Surât Al-Fâtihah is the opening chapter of the Qur'ân, which has been held by the Prophet (صلى الله عليه وسلم) to be among the bounties of Allâh. Fâtihah literally means 'beginning' or 'initiation', hence it is called Fâtihah-tul-Kitâb. Ahâdith of the Prophet (صلى الله عليه وسلم) recount



books *Tahqiq-ul-Kalâm* and *Taudih-ul-Kalâm*. Also refer to the footnote of *Surat Al-A'raf* 7:204).

[2] This is a *Makki Surah*. Those verses revealed before the occurrence of *Hijrah*, whether revealed at Makkah proper or its surroundings, are called *Makki Surah*; while those revealed after *Hijrah*, whether in Al-Madinah or its surroundings, or even at Makkah or its surroundings are called *Madani Surah*.

[3] There is difference of opinion regarding *Bismillâh*, as to whether it is an individual verse of every *Surah*, or part of the verse of every *Surah*, or a verse only of *Surat Al-Fâtihah*; or whether it is not a verse of any *Surah* but written to show the distinction of one *Surah* from another. *Tajweed* scholars from Makkah and Kufah have considered it a verse of every *Surah* including *Surat Al-Fâtihah*. Reciters from Al-Madinah, Busrah and Syria, however, hold that it is part of no *Surah*, except the 30th verse of *Surat An-Naml* (27) where it occurs as a permanent part of the verse. Opinions differ as to whether it should be recited aloud in *Jehri* (audible) prayers. Some opine that it should be recited aloud; others favour it to be recited silently (*Fath-ul-Qadeer*). Many scholars have preferred to recite it silently; but reciting it aloud is also correct.

[4] The meaning of 'Aqrau' or 'Abdau' or 'Atulu' is understood here meaning: 'I read' or 'begin' or 'recite' in the Name of Allâh. Reading *Bismillâh* is recommended before the commencement of any work. Therefore, reciting *Bismillâh* is compulsory before the commencement of dining, slaughtering, ablu-tion and sexual intercourse. But before reciting the verses of the Qur'ân, *Bismillâh* should be preceded by *A'udhubillâhi min-ash-Shaitân-ir-Rajîm* (I seek refuge with Allâh from Satan the outcast). Allâh عزوجل said:

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

"So when you want to recite the Qur'ân seek refuge with Allâh from Satan the outcast." (*An-Nahl* 16:98)

[5] In the Arabic word '*Al-Hamdu*', '*Al*' is for comprehension specialty, particularizing all praises for Allâh only, because all praises are due to Him. Whatever quality, beauty or excellence one possesses, has been created by Allâh. So only He is worthy of all praises. 'Allâh' is the personal name of God, and should not be used for any other one. '*Al-hamdu lillâh*' is a declaration of thanks, which has been mentioned in the *Hadith* as having countless bounties. In a *Hadith*, '*La ilaha-illallâh*' has been mentioned as

"You do not do this (meaning: it is not essential to recite the entire verses along with me), but do recite *Surat Al-Fâtihah*, for your *Salât* will remain invalid without it." (*Abu Dawûd*, *Tirmidhi* and *Nasa'i*)

Similarly Abu Hurairah رضي الله عنه has narrated the Prophet (صلى الله عليه وسلم) as saying:

«مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ، فَهِيَ خِدَاجٌ - ثَلَاثًا - غَيْرُ تَمَامٍ».

"Whoever performs *Salât* without *Surat Al-Fâtihah*, his *Salât* remains imperfect". He repeated this thrice."

Abu Hurairah was questioned: "We also pray behind the *Imâm* (leader in *Salât* held in congregation), what shall we do then?" Abu Hurairah replied: "Behind the *Imâm* you recite *Surat Al-Fâtihah* to yourselves." (*Sahih Muslim*)

These two *Ahâdith* clarify the Qur'ân's declaration:

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا﴾

"And when the Qur'ân is recited, listen to it, and be silent..." (*Al-A'raf* 7:204)

Or the *Hadith* which narrates:

﴿وَإِذَا قَرَأَ فَأَنْصِتُوا﴾.

"When the *Imâm* recites aloud, listen, and be silent"

It means that in those prayers where the *Imâm* recites the verses aloud, the *Muqtadi* (people who pray behind the *Imâm* in congregation) should listen silently except *Surat Al-Fâtihah* which should be repeated silently by them after the *Imâm*: or that the *Imâm* should recite *Surat Al-Fâtihah* with ample pauses to allow the *Muqtadi* to recite it to themselves during the interval. In this way there remains no contradiction between the verses of the Qur'ân and the *Sahih Ahâdith*. (All the praise is to Allâh)

Hence both come equally under practice; whereas if the forbiddance of *Surat Al-Fâtihah* also is considered then (may we be pardoned) the incompatibility of *Sahih Ahâdith* with commands of the Qur'ân is proved, making either alone practicable. (For more details, refer to the